

NIKAH

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Rahe Amal Hindi se in rivayato ke
khulase ke Lipyantaran kiya he.

Bismillahirrahmanirrahim



[1] Bukhari va Muslim ki Rivayat Ka Khulasa; Raavi Abdullah Bin Masud Rd.

Rasulullah ﷺ ne farmaya Ae navjawano tum
mese jo nikah ki jimmedariya uthne ki takat
rakhta he usse nikah kar lena chahiye kyu ki
ye nigah ko nicha rakhta he aur sharamgah
ki hifazat karta he (yani nazar ko idhar udhar
awara firne se aur shahvani takat ko
belagam hone se bachata he) aur jo nikah ki
jimmedariyo ko uthane ki takat nahi rakhta
use chahiye ki shahavat ka zor todne ke liye
kabhi kabhi roza rakha kare.

[2] Bukhari va Muslim ki Rivayat ka khulasa; Raavi Abu Hurerah Rd.

Rasulullah ﷺ ne farmaya ki aurat se chaar
chizo ki buniyad par shaadi ki jaati he, uske
maal ki buniyad par, uski khandani sharafat

ki buniyad par, uski khubsurti
ki buniyad par aur uske deen ki
buniyad par, to tum deendar
aurat ko hasil karo, tumhara
bhala ho.



Is rivayat ka matlab ye he ki aurat me ye char
chize dekhi jati he koi maal dekhta he, koi
khandani izzat ka lihaz karta he aur koi uske
husno jamal ki vajah se shaadi karta he aur
koi uske deen ko dekhta he.

Lekin Aap ﷺ ne musalmano ko hidayat ki ke
asal chiz jo dekhne ki he vo uski deendari aur
takva he, vaise agar aur sab khubiya bhi uske
saath jama ho jaye to ye bahut achchhi baat
he lekin deen ko bhula dena aur sirf maalo
jamal ki buniyad par shaadi karna
musalmano ka kaam nahi.

[3] Bukhari va Muslim ki Rivayat ka khulasa; Raavi Abdullah Bin Umar Rd.

Rasulullah ﷺ ne farmaya aurto se unke husna
aur jamal ki vajah se shaadi na karo, ho sakta

he unka husna unko tabah karde aur na unke maaldar hone ki vajah se shaadi karo, ho sakta he unka maal unko tugaya aur sarkashi me mubtala karde, balki deen ki buniyad par shaadi karo aur kale rang ki aurat jo deendar ho Allah ki nigah me gori khandानी aurat se behtar he.



[4] Tirmezi Ki Rivayat ka khulasa.

Rasulullah ﷺ ne faramaya, jab tumhare pass shaadi ka paigam koi aisa shakhs laye jis ke deen aur akhlak ko tum pasand karte ho to us se shaadi kar do agar tum aisa na karoge to zamin me fitna aur baadi kharabi paida hogi.

ye hadis pehli hadis ke majmun ki taaid karti he Aap ﷺ ka matlab ye he ki shaadi ke silsile me dekhne ki chijhe deen aur akhlak he. Agar ye na dekha jaye balki maal aur jaaidad aur khandani sharafat hi dekhi jaye to musalmano badi kharabi paida hogi. Jo log

itne duniya parast ban jaye ki deen unki nazar se gir jaye aur maal aur jaaidad hi unke yaha dekhne ki chijhe ban jaaye to aise log deen ki kheti ko sinchne ki fikr kaha kar sakte he? Issi halat ko Rasulullah ﷺ ne fitna aur fasad kaha he.



[5] Tirmezi ki Rivayat Ka Khulasa.

‘Khutbae Nikah’ Abdullah Bin Masud rd farmate he ki ham ko Rasulullah ﷺ ne namaj ka tashahhud bhi sikhaya aur nikah ka tashahhud bhi, ibne masud ne namaz ka tashahhud batane ke baad kaha, aur nikah ka tashahhud ye he shukr aur tarif sirf Allah ke liye he ham usise madad maangte he ham usi se magfirat chahne vale he aur apne nafs (astitva) ki buraiyo ke mukable me Allah ki panah me apne aap ko dete he jis ko Allah hidayat de (aur hidayat chahne vale hi ko vo hidayat he) us ko koi gumrah nahi kar sakta, aur jise gumrah karde (aur gumrah sirf usi

ko karta he jo gumrah hona chahata he) us ko koi hidayat nahi de sakta, aur me gavahi deta hu ki Allah ke alava koi ibadat ke layak nahi, aur me gavahi deta hu ki Muhammad ﷺ Allah ke bande aur Rasool he.



Fir teen aayate padhte jo sufiyan sori ki tashrih ke mutabik ye he tarjuma,

Aayat 1] Ae iman lane valo Allah ke gazab se bachne puri fikr rakhna, aur marte dam tak Allah ke aehkemat (adesho) ko mante rahna.

Aayat 2] Ae logo apne palne vale ki naraazi se bachte rehna jis ne tum ko ek jaan se paida kiya aur us se us ka joda banaya, aur fir un dono ke jariye bahut se mard aur aurat duniya me faila diye to aise khalik (palanhar) ki naraazgi se darte rehna jis ka naam lekar tum aapaas me ek dusre se apne hak ki maang karte ho, aur rishtedaro ke hukuk ka lihaj rakhna, yaad rakho Allah tum

par nigran (sanrakshak) he.

Aayat 3] Ae iman lane valo Allah se darte rehna aur sahi baat apni juban se kehna, to Allah tumhare kaamo ko nek banaega, aur ittifak se koi gunah ho jaye to use maaf kar dega aur jo log Allah aur Rasool ki farmabardari karenge vo badi kamyabi payenge.



ye khutbe ki 3 aayat ka tarjuma he jo nikah ke vakt padha jata he yaha par isko laane ka maksad ye batana he ki nikah sirf khushi ka nahi he balki vo ek vada he jo ek mard aur ek aurat ke bich taiy pata he ki ham dono zindagi bhar ke saathi aur madadgar ban gaye he, aur ye vada karte vakt Allah aur khalk (manavjati) dono ko gavah banaya jata he, aur nikah ke khutbe ki aayate is baat ki taraf saaf saaf ishara karti he ki agar is agreement me miya ya biwi ki taraf se koi kharabi paida ki gaai aur use thik se nibah na

gaya to Allah ka gussa us par bhadkega aur jahannam ki saza ka hakdar hoga, in teeno ayato me iman valo se kaha gaya he aur Allah ke gusse se bachne ki takid ki gaai he.

